175 797 The first missionaries to visit the *Abipón* were the Jesuit Fathers Juan Fonte and Francisco de Angulo, who in 1591 baptised the children in the bands living near Concepción on the Bermejo River. In 1593 Fathers Alonso de Bárzana and Pedro de Añasco were sent to convert the *Matará* and the *Guaicurusa* tribes of the same region. Their missionary work lasted only 2 years and produced few results. However, Bárzana found time to write a grammar and a vocabulary of the *Abipón* language. In 1641 Fathers Juan Pastor and Gaspar Arqueyra made a brief sojourn among the *Abipón* of the Bermejo River.

[648] The example of the *Mocoví* who had accepted Jesuit missionaries facilitated the conclusion of a peace treaty between the Spaniards and some of the *Abipón* bands. In 1748 the Jesuits founded the *Abipón* mission of San Jerónimo, which today is the prosperous city of Reconquista. The mission of Concepción was established in 1749 on the Inespin River and was later transferred to the junction of the Río Dulce with the Río Salado. San Fernando was built in 1750 on the Río Negro at the place of the present city of Resistencia. Timbó, or Rosario, on the Paraguay River (lat. 26°32′ S., long. 58°17′ W.), was inaugurated in 1763.

175 The missionized *Abipón* were constantly harassed by the *Toba* and *Mocoví*.

648 The history of the *Abipón* after the expulsion of the Jesuits is somewhat confused. For many years they waged war against the *Toba* and *Mocoví*, who destroyed the missions of San Fernando and Timbó. In 1770 the *Abipón* of San Jerónimo and some other bands migrated to the eastern side of the Paraná River, at Las Garzas and Goya, to escape the inroads of the *Toba* and *Mocoví*. Some of the *Abipón* who had settled on the left bank of the Paraná River joined bands of marauders who were raiding the farms around Corrientes, Goya, and Vajada. *Abipón* warriors served under the famous leader, Artigas.

Little is known about the fate of the *Abipón* bands who even before the expulsion of the Jesuits had returned to the bush. Some of them tried to settle on their former territory on the Bermejo River, which had been occupied by the *Toba* and *Mocoví*. Rengger (1835, p. 343) speaks of constant skirmishes in which the *Abipón*, *Mocoví*, and *Toba* fought Paraguayan outposts. But, in spite of the continuous warfare along the frontier, the *Abipón* used to visit Asunción to dispose of the cattle stolen in the south. The advance of the military posts in the Chaco during the 19th century restricted their hunting grounds and made life more difficult for them, forcing numerous bands into submission. Many *Abipón* were slaughtered and others were absorbed into the Creole population.

[563] In 1858 there were still some *Abipón* in a reduction called Sauce, between Santa Fé and Córdoba (Lafone-Quevedo, 1896 d, p. 59). It is not altogether impossible that some more or less pureblooded *Abipón* may still be found in the Chaco santafecino.

161 *Population of the Abipón.*—About 1750 the *Abipón* tribe consisted of three large subgroups: The *Naksipetergehè* (Forest People), the *Rilkahè* (People of the Open Country), and the *Yasukanipá* (Water People). According to Dobrizhoffer (1784, 2:106), the whole tribe numbered about 5,000. The population decreased rapidly after contact with the Spaniards. In 1767 there were 2,000 *Abipón* distributed in the four Jesuit missions.

680 **Mocoví** (*Mocobí, Mosobiae, Mogosnae, Amókebit, Frentones*).—The original home of the *Mocoví* was probably the plains between the upper Bermejo River and the Río Salado, near the *Toba*, their close relatives and frequent allies.

In the 17th century they are frequently listed among the "wild Indians" who roamed along the borders of the Province of Tucumán. At the beginning of the